

6-6-1955

**Evangelical Visitor - June 06, 1955 Vol. LXVIII. No. 12**

J.N. Hostetter

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>Part of the [History of Religion Commons](#), and the [Religion Commons](#)Permanent URL: <https://mosaic.messiah.edu/evanvisitor/1695>**Recommended Citation**Hostetter, J.N., "Evangelical Visitor - June 06, 1955 Vol. LXVIII. No. 12" (1955). *Evangelical Visitor (1887-1999)*. 1695.<https://mosaic.messiah.edu/evanvisitor/1695>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.



# EVANGELICAL VISITOR

June 6, 1955





## 1954 in Review

A PREVIEW of the report to be released at General Conference indicates a trend that is in the proper direction. Bishop H. S. Miller, Secretary of the General Executive Board, and, as such, the statistical secretary for the church, has provided certain data that will be read in these columns throughout the church while being presented at the General Conference.

There was an increase in membership of 124. Of the 129 congregations reporting there were 66 who reported church accessions. This indicates that just a bit more than half of the congregations of the brotherhood received new members into the church in 1954.

Total contributions for all causes are recorded as \$860,344. The 1953 total was \$775,405. For 1954 \$82,400 went to Foreign Missions, a decrease of \$1,837 as compared to 1953. Home Missions received \$81,411 which indicates an increase of \$3,887 when compared with the previous year. All other areas of giving show a substantial increase except Public Benevolence, which received nearly \$5000 less than last year. Christian Education and School and College projects received \$24,875 more than in 1953. Per member giving for the year was \$117.92.

An item designated as local maintenance seems to fluctuate considerably from year to year. Probably this figure varies depending on how much money is being spent on remodeling of local church property. This cause received \$332,875, compared to \$298,144 in 1953. The five-year high for local maintenance was in 1951 when \$374,355 was contributed to this cause.

Church property value stands at \$3,158,049. This represents an increase of just about \$200,000. Based on a five-year period the value of church property has increased from \$2,086,278 to the present figure; which means we have increased the value by \$1,071,771 since 1949. For the most part this represents remodeling and adjusting our church properties to serve the period in which we live. Much of it was overdue which

probably accounts for so large a figure in five years' time.

Why we did not go over the top in Foreign Missions is a question that should be answered. With millions upon millions out there who have not heard we certainly dare not curtail in any way this important phase of our responsibility. Here on my desk is a Foreign Missions report of a denomination that has much in common with us. Probably half again as large in membership as the Brethren in Christ Church their Foreign Missions giving indicates for the year ending April 30, 1955, total contributions of \$212,028. In addition, this denomination supports their pastors and contributes freely to the establishing of new churches.

Remodeled and renovated churches in themselves are not enough. An all-time high in annual contributions must not relax us. Converted and devoted members must be added to our membership rolls at home and abroad. "Pressing and reaching forth" must ever be our motto. This we must do until Jesus comes.

—J.N.H.

## A Meditation By a Mother and Grandmother

Jennie M. Brechbill

*Wee babies are our jewels rare,  
More precious than pure gold  
Beset with priceless pearls and gems  
Of greatest wealth untold,  
For in their form there dwells a soul  
Destined to never die,  
And nothing in this world compares  
With a baby's helpless cry  
To bring to fatherhood the strength  
And waken mother love,  
That parenthood must needs possess  
Plus guidance from above,  
To lead these priceless jewels right  
And make them truly God's delight.*

*Our children are like flowers rare,  
Unfolding in the dew,  
So pure, so sweet, so beautiful,  
So mystical, that few  
Can understand their imagery,  
Nor fathom the delight,  
That thrills their world of make-believe  
Made brilliant by their flight  
Of soaring hopes and fantasy  
With castles in the air  
That sometimes crumble with a crash,  
Crushing their dreams so fair,  
And brings them running to our side  
Their grief and sorrow to confide.*

*Our youth is like a fountain rare  
That flows spontaneously,  
A spring of effervescent life  
That lives vicaciously,  
With sparkle and affluence grand  
And seeks His counterpart.  
Thus, soon another home is formed  
Where loved ones heart to heart  
Begin anew the age old quest  
For love and happiness,  
And find a home is not complete  
Until that home is blessed,  
With children who in childhood rest  
Upon the parents loving breast.*

*The cycle of homes continue on  
Until the family tree  
Can boast of parents and children  
dear  
And grandparents, one, two, three.  
Then one generation leaves this earth  
And others take their place—  
The children, who are flowers rare  
Of loveliness and grace,  
And youth, now springs of life and  
joy,  
The fount of future strength  
Of home and nation, church and state,  
And parenthood at length—  
Are now the forms where aged ones  
rest  
Tired, weary heads upon your breast.  
Upland College*

## Evangelical Visitor

Volume LXVIII

Number 12

Official Organ of the Brethren in Christ Church, published bi-weekly by the E. V. Publishing House, Nappanee, Indiana.

**PURPOSE:** To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

**J. N. Hostetter**, Editor, Clarence Center, N. Y., to whom all material for publication should be sent.

**Editorial Council:** J. N. Hostetter, Editor, Ray M. Zercher, Office Editor, E. J. Swalm, Ernest Boyer, LeRoy Walters, C. Ray Heisey.

**Contributing Staff:** W. O. Winger, Avery Musser, B. M. Books, C. J. Carlson, Paul Snyder.

**Missions Department:**

Missions Abroad—Mary C. Kreider, Campbellstown, Pa.

Missions in America—Eber Dourte, Zullinger, Pa.

**Brethren in Christ Publication Board, Inc.,** Dale M. Dohner, Albert E. Cober, John E. Zercher, Joseph R. Aiken, J. W. Bert, Samuel Wolgemuth, Harold Nigh.

**SUBSCRIPTIONS:** \$2.50 per year payable in advance, \$1.25 for six months, sample copies free.

New Subscriptions \$2.00 per year; Gift Subscriptions \$2.00 per year.

When subscriptions are sent in clubs of ten or more, at the regular rate, one yearly subscription is given free.

**Canadian Subscriptions:** no additional. Send all subscriptions to: **Evangelical Visitor, E. V. Publishing House, Nappanee, Ind.**

**THE MAILING LABEL INDICATES EXPIRATION DATE:** All subscriptions three months in arrears will be discontinued.

**CHANGE OF ADDRESS:** Be sure to give both the old and new addresses.

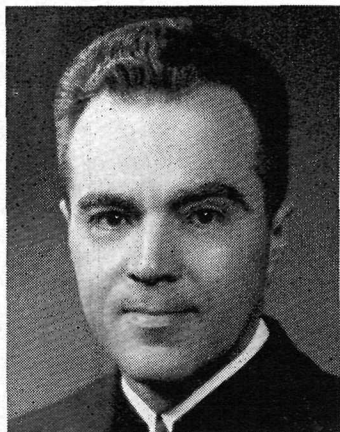
Accepted for mailing at special rate of postage in Sec. 1103, Act of October 3, 1917.

Entered as second-class matter, at the post office at Nappanee, Indiana, under Act of March 3, 1879.

# 1955 General Conference Sermon

## "Our Eyes Are Upon Thee"

Samuel Wolgemuth



**B**ROTHER Moderator, and assembled delegates of the 85th General Conference of the Brethren in Christ Church, I assure you that it affords me a great degree of pleasure to have the privilege of joining with you for this occasion. Even though I have keenly missed the joy of your fellowship, we have been constantly thankful for your kind consideration at the Conference of 1952, which made it possible for us to participate in the harvest in Japan during the last two years. This experience has left me with a deep gnawing in my heart. I can never get away from the fact that we who know the Lord and the wonder of His grace have a tremendous responsibility to them. We have been conscious of, and grateful for your prayers and interest in the work.

From the moment I was asked by the Conference committee to bring this message, until now, I have not ceased to move with a sense of responsibility. It has left me with an added weight upon my heart, as I have sought the face of the Lord for His word for us in these crucial days. I do not ask to be rid of that weight, but I pray that God, through the Holy Ghost, will lay it upon us together.

In approaching this message, two distinct areas of truth present themselves to me: *First* is the great un-

finished task out there and the forces that oppose. Can you not hear the tramp, tramp, tramp of one thousand million souls as they move on their way to eternal perdition, never having heard the glorious message of salvation through our Lord Jesus Christ. For me, this would be the easiest on which to speak. *Second* is the necessity for His people to prepare themselves to exercise in the full manifestation of His power, through the Holy Ghost, so that the unfinished task may be finished. It is upon this second truth, I believe, the Lord would have us meditate during this hour.

Again and again I have felt that the answer and needs of the work abroad lies in a revived church at home. The Christian church will bring forth in its spiritual posterity offspring similar to itself. Hence, on their behalf, as well as ours, it behooves us to anew seek the face of the Lord.

The theme for the message is found in the words of King Jehoshaphat, as recorded in II Chronicles 20:12—"... our eyes are upon thee." This heart condition was born in extremetravail, after experiencing the futility of human effort there came the realization that God is adequate for every situation. In chapter 17 of II Chronicles, we have the record of Jehoshaphat coming to the throne as the rightful successor to his father, Asa. His record in this early stage of responsibility is an excellent one—"The Lord was with him." "He walked in the first ways of his father, David." "He sought the Lord God of his father and walked in his commandments." "His heart was lifted up in the ways of the Lord. He took away the high places and groves out of Judah. He walked not after the doings of Israel." "The Lord established the kingdom in His hand." "The fear of the Lord fell upon all the kingdoms that were round about Judah."

We further find that Jehoshaphat had riches and honor in abundance. These opening words of chapter 18 clearly indicate a second phase in the

life of the king. "Jehoshaphat joined affinity with Ahab." Ahab inquires, "Wilt thou go with me to Ramoth-gilead?" Jehoshaphat answers, "I am as thou art, my people as thy people. We will." Having made the decision, Jehoshaphat is a bit troubled and asks Ahab to inquire of the Lord concerning this venture.

Ahab calls together 400 prophets. They reply in unison, "God will deliver." Jehoshaphat is still troubled. These prophets did not have a good sound in their reporting. "Is there not here a prophet of the Lord?" Ahab answers, "There is yet one man. I hate him. He never prophesied good unto me. His name is Micaiah." Micaiah reports that he saw the Lord sitting upon His throne. There came a spirit and stood before the Lord and said, "I will entice him. I will go out and be a lying spirit in the mouth of all his prophets." The prophet also said, "I did see all Israel scattered upon the mountains as sheep that have no shepherd."

The prophet was put in prison and Israel went to battle. Ahab, though disguised, was killed in battle by an arrow sent from a man who drew at a venture.

Jehoshaphat was miraculously delivered after he had called upon the Lord, and the Lord helped him.

After the battle, Jehoshaphat returns to Jerusalem. He is met by Jehu, the seer. Jehu speaks, "Shouldst thou help the ungodly . . . shouldst thou love them that hate the Lord?"

Jehoshaphat, smitten at heart, goes out to bring the people back unto the Lord God of their fathers. He sets judges in the land. To them he says, "Take heed what ye do. Ye judge not for man, but for the Lord. Let the fear of the Lord be upon you. There is no respect of persons with him. There is no taking of gifts."

In the city of Jerusalem, Jehoshaphat sets the Levites to their task. Realizing the need of spiritual leadership, he called these men to faithfulness, asking them to seek the Lord for a perfect heart. In the midst of all



of this, Judah is invaded by Moab. Jehoshaphat feared and "set himself to seek the Lord." He proclaimed a fast. Judah gathered themselves together to ask help of the Lord.

Jehoshaphat prayed, "Oh, Lord God of our fathers, art not thou God? Rulest not thou over all kingdoms? In thine hand is there not power and might so that none is able to withstand thee? Didst thou not give this land to Abraham, thy friend, forever? If we stand before this house in thy presence and cry, thou wilt hear and help. Now, behold, the children of Ammon, how they reward us, to come to cast us out of thy possession, wilt thou not judge them? We have no might against them. *Our eyes are upon Thee.*"

*God speaks.* "Thus saith the Lord, Be not afraid nor dismayed . . . the battle is not yours, but God's."

"Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, fear not, nor be dismayed.

"Tomorrow go out against them. The Lord will be with you."

Jehoshaphat bowed his head with his face to the ground, and all Judah fell before the Lord in worship. The Levites stood up to praise the Lord God of Israel with a loud voice. They rose early in the morning and went forth.

Jehoshaphat speaks, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." He appointed singers unto the Lord that should praise the beauty of holiness.

They went out before the army. "Praise the Lord. His mercy endureth forever," they exclaimed. And when they began to sing and to pray, the Lord sent ambushments and from the watch tower in the wilderness, they beheld victory. They looked unto the multitude. Behold, they were dead bodies fallen to the ground, and none escaped. Jehoshaphat and his people found in abundance riches and jewels, more than they could carry away. They were three days in gathering the spoil, it was so much. On the fourth day, they gathered in the valley of Berachah; for there they blessed the Lord.

Now, let us note. What is the Lord saying to our hearts in this? There are portrayed here three distinct stages in the life of Jehoshaphat. First, we note him with his eyes upon himself. Secondly, his eyes were upon others. And, finally, his eyes are upon the Lord.

Many commendable things can be said about him when his eyes were upon himself. The Lord was with

him. He was a worthy successor to his illustrious predecessor, David. He fought out against sin. The kingdom was established. Other nations feared him.

But the inevitable happened. His eyes shifted from himself to others. No man can restrain himself from the desire of comparisons when he has drunk deeply at the fountain of self esteem. At first Jehoshaphat was satisfied with the praise that Ahab showered upon his southern ally. That soon, however, gave way to the tempting banquets Ahab snared him with. Ere long it was helping the ungodly and loving them that hate the Lord. What tragedy!

The voice of the man of God cut deep. He saw the situation. Action was urgent.

Sin was judged. Spiritual leaders began to search their hearts. The call was for men with perfect hearts. Then there must be faithfulness to the trust God had given them. Jehoshaphat was doing excellently in lining up all who served with him.

In the midst of this apparent return to the Lord, tragedy strikes . . . The Moabites have invaded Judah. Judah is absolutely unprepared for war. Jehoshaphat is afraid. It was at this point that revival really began, for *Jehoshaphat set himself to seek the Lord.*



## Pray!

Hindrances to prayer may be summed up in one word: *self*. To take an honest look within the heart is to find the answer to most personal and organizational problems. As long as self is in control God can do very little with us and virtually nothing through us. Oh, that the crucified life, a genuine denial of self, might cease to be a lifeless theory and become a living reality, that we may experience the power which comes through vital contact with God!

—The Alliance Weekly

The call for fasting and prayer was made. What a prayer! It embodies reverence, adoration, recognition of God's power and faithfulness, dependence upon Him, and trust. Yes, their eyes have moved from themselves and from others. Their eyes were upon the Lord.

Then it happens! God speaks! Note the account carefully. He had not spoken before. There was the nod of approval. There was also the indication of judgment. But now, God has found a cleansed channel. Now there is room for the demonstration of the miraculous. God takes over. Stand still! The battle is not yours, but the Lord's. See the salvation of the Lord. The enemy was defeated. None escaped. The cheers of victory flooded the valleys like the torrential downpour of the spring rains. Look at Judah. She has no need to spend her time fighting. The Lord is fighting for her! Hers is the joy of gathering the spoils. It is like the gathering of a ripened harvest. What a sight! But listen! There is melody, too. It is the song of praise that rises from the hearts of the victorious.

How strikingly similar is all of this to the experiences of the early church. The disciples, in their years of ministry with the Master, were quite content to spend a great deal of their time looking out for themselves. Again and again we see them draw aside the curtains from the windows of their hearts. Listen as they speak. They demonstrate first their self-seeking: "Behold, we have forsaken all and followed thee. What shall we have therefore?" "Who is greatest in the kingdom of heaven?" A mother is the spokesman: "Lord, grant that these, my sons, may sit one on thy right hand and the other on Thy left when thou comest into thy kingdom."

Again, they show their lack of compassion: "Send the multitude away." "Lord, wilt thou that we command fire to come down from heaven and consume them?"

The requests were typically human. Little can be said about their orthodoxy. It was a question of their devotion. Their personal interests and plans dominate their action. Can anyone question that their eyes were upon themselves? True, they had left all; the sacrifice was great. Nevertheless, there was that insatiable urge for recognition. They had not learned to "commit their way unto the Lord, trust in Him, and He will bring it to pass." Their faith had to be built upon that which the eye could see.

The next step was natural. With an eye poised for personal advantage,



there was little question as to what they would do under pressure. Here they reveal, first, their spiritual lethargy. The Master agonizes; they sleep.

Again, they reveal spiritual fear: He is accused; they deny knowledge of Him, both by word and by their actions.

Finally, they lack discipline. The Master predicted that they would all be offended because of Him. It happens. He is bound and led away. They cower and follow afar off.

You see, their eyes were upon others. They hadn't meant it to be this way. In fact, they had committed themselves to the end. Then, why this sudden upheaval? Was it not because they had polished their armor more for show than for action? Things aren't going their way. They had their program laid out and meant to stay by it, even if it meant resistance to His plan for reaching men.

They evaluate the situation. With eyes focused primarily on themselves and then, on others, it appears to be a lost cause. They go fishing. At least *that is* the way it was before. That doesn't work either. But it is consoling. That is, until they hear those penetrating words, "Lovest thou Me more than these?"

The next scene that comes into view, not only alters the immediate, but profoundly influences the future. It is a prayer meeting. The quick view given us of this occasion should not deter our minds from the very real issues that have to be faced. Here are men seeking God. Everything in which they had trusted and on which they had counted before had melted away before their eyes. They could not have endured the intimacy of those Upper Room walls without confession. But confession made it possible for them to be in one place and enjoy it. The "one accord" indicates trust. For that trust to be realized, there had to be abandon.

We know them too well to imagine that legislation cleared the way for this unity. It was only possible as each of them had committed wholly, completely to the will and plan of God. Then there was victory—complete victory!

I am reminded of the woman at the well who "left her water pot" and then, she found victory. Then the well of water that had been struck within her yielded its fresh life-giving stream.

Remember Mary, who took the ointment of spikenard—very costly—and anointed the feet of Jesus. The house was filled with the odor of the ointment. It was only after the ves-

## The New Look in American Piety

*A. Roy Eckhardt, Methodist professor of religion at Lehigh University*

PIETY IS MORE and more diffusing itself among our people, particularly in ways that supplement the regular ministry of the churches. Religious books continue to lead best-seller lists. Popular song writers profitably emphasize religious themes. Radio stations pause not simply for the usual station breaks but for recommended moments of meditation. The moviemakers know that few productions can out-box-office religious extravaganzas. The new piety has successfully invaded the halls of government. Attendance at prayer breakfasts is quite the thing for politicians these days. There is doubtless sincerity of motive in much of the new piety. It hardly follows that the new piety is to be accepted uncritically. There is nothing in the Bible to support the view that religion is necessarily a good thing. On the contrary, it is suspicious of much that passes for religion. The lamentable thing about the current revival is the failure to make discriminating judgments of differing religious outlooks.

[A] new cult counsels "personal adjustment." But adjustment to what? New Testament Christianity is hardly adjusted to its environment. It makes us seriously wonder, in fact, how much the social order is *worth* adjusting to. The gospel urges us to nonconformity: "Do not be conformed to this world but be transformed." An evil aspect of peace-of-mind religion is its acceptance, by default, of the social status quo. But its greatest sin lies in using God as a means for human ends. This is blasphemous. A rhapsodic inquiry greets us from the TV screen and the radio: "Have you talked to the Man Upstairs?" In this cult religion verges on entertainment.

The nation that best fulfills its God-given responsibilities is not necessarily the nation that displays the most religiosity. A country possessed of the might of the United States might do better to go into its closet and pray to its Father in secret rather than standing on the street corners parading its piety before men. The temptation is just about irresistible for a powerful nation to rely on its religiosity as proof of its own virtue. Thus is threatened the possibility of sober and responsible political action.

—Reprinted by permission of *The Christian Century* from the issue of November 17, 1954

sel was broken that the perfume of her devotion was manifest.

It was the same here. Holy release in Jesus pervades the atmosphere. All desire to parade and impress is absent. Eyes are upon the Lord, whom they can see more clearly now than when He was here. Unrestricted love flows among them. There is the scent of heavenly fragrance. It is like the breath of spring. The purity reminds one of the new born. This is crucifixion and resurrection. Are these the same people we knew only days before? No, not really. The old is dead—crucified. The new—the resurrected—has taken its place. Nothing could be more evident. Is it any

wonder that the book of Acts is characterized by the preaching of the resurrection? These folks witnessed it, and then, experienced it.

It is upon these that the Holy Ghost is poured out. With instruments clean and channels open, the way was prepared for God to speak. From the deepest recess of every heart came the response. "*Our eyes are upon thee.*" And why not? It was as natural as the upturned face of the opening bud.

God speaks. He had spoken to Jehoshaphat and to Judah. Now He speaks in the personal outpouring of the Holy Ghost. The place is charged. The dwelling is filled. An inextin-



guishable flame is ignited. They are all filled. No one is missed.

They speak. Their words are freighted with meaning. It is heavenly language. All can understand. The Spirit locates the sinner. He convicts him. This is the voice of God.

"This is that," says Peter. Note the results. Their hearts are pricked. They cry out, "What shall we do?" The answer is clear: "Repent and be baptized." "They gladly received." "Three thousand were added." "They continued steadfastly." "Fear came upon every soul." "The Lord added to the church daily."

Follow these. Their ministry knows no bounds. The miraculous becomes the usual at their hands. They move in glorious freedom. Theirs is the "song of the soul set free." They know no bondage except the bondage of love that unites them with Him. This love burning within gives them the forward thrust. Little wonder that the results were so astounding.

This is the fulfillment of the Spirit's outpouring prophesied by Joel. Here is the "power" Jesus promised. These are the "greater works" He predicted. This is the evidence of being "complete in Him," which Paul proclaimed.

Listen to what the world said, "Ye have filled Jerusalem with your doctrine." "These that have turned the world up-side-down have come hither, also." They were not able to resist the wisdom and the Spirit, by which Peter spake. The deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

The great climax came in the abundant harvest. How strikingly similar to the experience of Judah, and yet, how much more profound and far-reaching. The spoil of battle had so much greater value. Yea, the presence and power of the Holy Ghost in the church provided continual victory with constant gathering.

We have seen God at work. In both instances, we have witnessed times of extreme crisis. For Jehoshaphat the crisis arises primarily from the fact that Moab is encamped against them and is poised for action.

The crisis at Pentecost is precipitated primarily from within. Before Calvary, there was every evidence that the new wine had been poured into old wineskins, which had broken—the disciples had failed. That was the end.

But, no—that was not the end. That was but the beginning! These are men who were spiritually blind. They could only see themselves. When others came into view, what they saw

were "men as trees walking." Now it is different. If the blind man needed a second touch, so did the disciples. With the Holy Spirit in control, the whole of life takes on a different meaning. The Apostle John clearly remembered the words of Jesus that he later recorded: "Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God." These men saw God at work in them and the earth rocked with the impact of the message that burned in their souls.

We, too, live in a time of crisis. From without, the devil fights in full battle trim. His forces move on, consuming benighted multitudes behind curtains of darkness. Urgency characterizes the legislation of every nation. No power of any size whatever is without its standing armies and well-filled munitions larder. Our own nation has carefully chosen air bases that reach around the world, manned with the latest in jet aircraft, and ready for immediate action. One of these planes alone, carries more demolition power than all the bombs dropped by all the planes by all the air forces that participated in World War II. It is a grave hour, with nations tottering on the brink of destruction.

Yet, today, there are many more unreached heathen than there were at the time of our Lord when He gave His command to His disciples to go into all the world and preach the Gospel to every creature. The high birth rate in almost all mission lands has caused an increase in population out of all proportion to the efforts put forth by the churches through the different mission societies. In countries where the gospel has never been preached, a total of 105 million people continue in utter darkness. Another 700 million plus, remain untouched in lands where under-manned missionary organizations function.

In our own land, Godlessness, drunkenness and crime continue to mount with appalling, tragic results, warning us of certain disaster and impending judgment. All this becomes the more colossal when we view it in light of the near return of our Lord. Have we succumbed in defeat? Are we ready thus to meet our Lord in the face of the Commission He gave us?

There is crisis within the church. Too few are the times when the results of our labors indicate more than human efforts. We are challenged because of the crisis without, but we are powerless to meet it. Is it not necessary for us to stop here, to pull back the curtains from the windows of our hearts? How does the Lord find you

and me today? Upon whom do I have my eyes fixed? Before answering these questions too quickly, let us make some comparisons. The answer is only truly found when I view myself and my work in the light of His Word:

Do I demonstrate a clouded vision as I look at the needs of men?

Do I seek for the praises of men?

Do I move with a cold compassionless heart? The disciples did, and were powerless.

If I should be in the second stage, characteristics marking me, as them, would be:

Spiritual lethargy, satisfied by comparisons.

Spiritual fear, with resultant impossible situations.

Lack of discipline, leaving me frustrated, because my dependence is not on Him.

How much more refreshing the final stage! We see:

Men tarrying in the presence of God.

Men with complete trust in Him.

Men completely abandoned to the will and the plan of God.

Men moving in glorious victory.

Men gathering an abundant harvest.

Who among us would not exclaim, "This is what I want!" If it is, then the price must be paid.

Brethren, if the Spirit finds us with our eyes upon ourselves, we will find little time for anything else, as long as we remain in that condition. In that state, every means of grace, precious and necessary as it has been in my life, leaves me but a fruitless ornament, rather than a mighty instrument in the hands of a loving Saviour, whose heart reaches out to the unsaved around me. It leaves me with a tendency to be critical. I am prone to change color just a bit when with folks who take different positions regarding controversial teaching. In such a state the Spirit of the Lord cannot bless me with a fruitful ministry. I must be genuine and transparent before Him! Peter slipped into such a position when he visited the church in Antioch, but was quickly jolted from it by Paul.

It was after recounting that experience that Paul breaks forth with those immortal words, "I am crucified with Christ, nevertheless I live—yet, not I, but Christ liveth in me. And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me."

Again he said, in writing to the Corinthians, "We had the sentence of death in ourselves that we should not trust in ourselves." "We preach not



ourselves," and "We commend not ourselves." With my eyes upon myself, it is possible to be in constant bondage while I define in tedious detail portions of the Word which the Holy Spirit chose to present in principle rather than pattern.

This initial position brings us almost without realization to the next, which is most disconcerting. We see in others the dissipation of almost every platform on which we had built. We are sure we could have held it ourselves, but others are destroying it.

In his book, "Revival Lectures," Charles G. Finney states in the chapter, "Measures to Promote Revival," that:

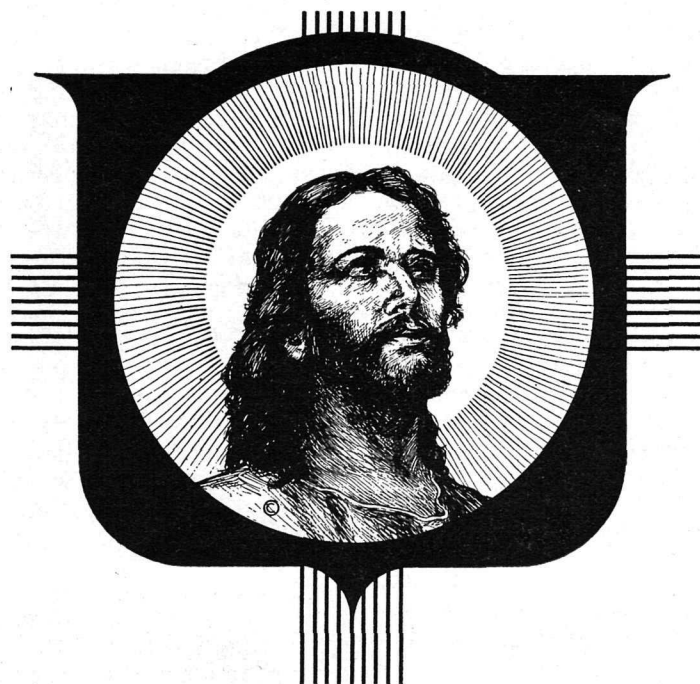
A. Under the Gospel dispensation, God has established no particular system of measures to be employed and invariably adhered to in promoting religion.

B. That our present forms of public worship and everything, so far as measures are concerned, have been arrived at by degrees and by a succession of new measures.

The apostles, Luther and the Reformers, Wesley, Whitefield, Jonathan Edwards and others have been mightily used of the Lord to promote change in the church. History seems to indicate that God found it necessary to implement such measures in order to accomplish what the church herself refused to do. Let us reaffirm in our thinking and programming that "nothing dare be done through strife or vainglory, but in lowliness of mind, let each esteem other better than themselves," pointing out further that "they that compare themselves among themselves are not wise." Surely, we do not want to stand in the way of the revival He desires to send.

Let me hasten to quote further from Finney in the above-mentioned book. It is of interest to all of us, I am sure, because there is nothing we want, and need so much, as genuine revival. As he evaluates the situation and points out the measures necessary for revival, he warns against taking of sides. "The danger of the 'Old Measure' party is to persist in their opposition and to eagerly seize hold of any real or apparent indiscretion."

On the other hand, "the devil has taken advantage and individuals have risen up and being sustained by the confidence of the churches in the new measure party, and ready to do anything that would promote the interest of Christ's kingdom, have carried the



churches into the very vortex of these difficulties which have been predicted by their opposers."

He concludes by saying, "The net tragic end is the result of both." In other words Finney is saying, the answer is not in the old measures or the new. The answer is found when with clear perspective our eyes are upon Him.

Can we not face the facts as brethren? The great impasses of history have been bridged only by fearless men of God who have wholeheartedly proclaimed the unsearchable riches of Christ. The Word was proclaimed and the Spirit applied the truth. The Bible does not teach or record uniformity among God's people. If we try to promote it, moved stakes and surging change will continue to detract from the main job. What the Bible does clearly teach is conformity to His image and unity in His body. I Corinthians 12:12, 13, 14, 18.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

For the body is not one member, but many . . .

But now hath God set the members every one of them in the body, as it hath pleased him."

When the Cornerstone is in its proper place, the building becomes the habitation of God. The members of a body are not identical, but when properly related, move at the direction of Him, who is our exalted Head.

For this, the great apostle was willing to "count all things but loss for the excellency of the knowledge of Christ Jesus my Lord . . ." Oh, that I may win Christ and be found in Him. That I may know Him, and the power of His resurrection and the fellowship of His sufferings, being made conformable to His death. Brethren, let me be like Christ!

Let us, with Jehoshaphat, "set ourselves to seek the Lord." We shall need to spend more time in waiting before the Lord together as in the upper room, so that we will have His mind in what He wants to do. Seeking the Lord will involve what James teaches "in confessing our faults one to another and praying one for another," so that all desire to impress and retain the *status quo* will be cleansed by His blood. Finally, the picture is clear as to who He is, and what He can do with us, or in spite of us. Our vision passes quickly from ourselves to our Lord, and through the mist of uncertainty and misgivings, we see the clouds part and see the eternal glory of our blessed Saviour. With our eyes fixed on Him,



we will see men no longer as trees walking, loaded with problems we cannot clearly answer. The problem of dealing with men whom we seek to save can only be solved when we look at them through Christ's eyes and touch them with the nail-pierced hands.

With our eyes upon Him, we will cease from our desire to find an excuse for existence. We will hear the Lord say the words of Zephaniah:

"The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

(Zephaniah 3:17)

God, Himself, in control of my life is enough for me. The pure, unadulterated gospel, our heritage, forthrightly proclaimed, vindicates itself. "Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place." (II Cor. 2:14.)

When we arrive at this point, God will speak. To Jehoshaphat, He said, "Ye shall not need to fight in this battle, set yourselves (be ready to see action), stand ye still and see the salvation of the Lord with you." At Pentecost, He spoke through His servants in language as universal as the thunder. They heard the message in their own language. Somehow our message has not been understood by great numbers of people. Brethren, the revival that will come when we set ourselves to seek the Lord will give us a message as universal as human need!

The effect will be in evidence in our own homes. Our clarity of perspective will catch fire. Why should not a greater percentage of our sons give themselves to meet the growing need for pastors, teachers and missionaries? A teacher in the science department of one of our colleges came to me recently, with deep concern, stating that his heart was heavy because the greatest number of our choice young men came to his department to major in science rather than giving themselves in preparation for the Christian ministry. I have deep respect for all of our young men who are preparing themselves for a Christian profession or engaging in business as devout Christians. Given a clear perspective through revival, we will see scores more responding to the challenge.

Our congregations will experience it. They are a blueprint of our leadership. The apostle said, "Ye are our epistles." Our people have sensed

our uncertainty, and vigorous promotion with excellent material and careful planning hasn't really paid off. But now, with our eyes upon Him, "The lifeline is thrown out with hand quick and strong." Our bondage will be but the bondage of love. The Lord being our helper, we will out-live, out-love and out-sacrifice those who look with question upon us. We will see healthy growth. People will want what we have when they sense that our eyes are upon Him.

The Church will experience it. Brethren, God's truth put into flesh and blood is revival. We will quickly transfer from patrol action to all-out aggression. At home and abroad, our youth and older folk will catch the contagion of our abandonment to Christ. The tide of worldliness and materialism will be stemmed by the imperative of the wasting harvest all around us. The call of the Master for good soldiers, ready to endure hardness, will so captivate our souls that the entanglements of this world will disappear by divine orders.

Our Home Mission Board will rejoice in more of her outposts becoming self-supporting as the perspective catches fire. The way will be opened for a church extension program to buy up some of the opportunities of new development areas that in many places are completely unchurched. Men with means will be stirred from within, as well as from without, to meet the needs of growing activity. "I the Lord have called thee. I will do it."

Revival fire will extend through our foreign mission board and missionaries to our brethren abroad. Every foreign mission field problem is traceable to a spiritual problem curable only by revival. Our problems there will lessen and the numbers increase. National leadership, upon whom the burden of the responsibility is being placed, will be sparked by the fire that burns brightly within. No area of our outreach will be by-passed.

All Judah gathered the spoils and assembled at the place of blessing to bless the Lord. In the Acts, "They were all of one accord, they were all filled with the Holy Ghost. Jerusalem was filled with their doctrine," and they were folk who "turned the world up-side-down."

Our assurance is as positive as the Word.

"If my people, which are called by My Name shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land." II Chron. 7:11

"Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place." II Chron. 7:15

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." Jer. 33:3

"But we all, with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord." II Cor. 3:18

Our confidence is in the gospel.

"For not he that commendeth himself is approved, but whom the Lord commendeth." II Cor. 10:18

Our power is the Holy Ghost and our lives are in His hands.

"And the hand of the Lord was with them and a great number believed, and turned unto the Lord." Acts 11:21

Brethren, it must begin here. He has anticipated our needs and He Himself is the answer. The success of this conference will not be marked primarily by our legislation—important as that may be, but rather by our decision as to the direction we turn our eyes. "If ye seek Him, He will be found of you." Then we will find that "He himself knew what He would do." At that point, our little becomes His abundance, and the multitudes are fed. We, too, will move on with baskets full and overflowing cups. This is God's order.

It worked for Jehoshaphat, when he set himself to seek the Lord. The pattern was the same in Acts. The place of conflict becomes the watch tower for victory. The song of praise will break open the doors and the shackles will fall. The cry will come forth: "What must I do to be saved?"

Will we at this moment turn our eyes upon Him? On our decision hangs the destiny of countless souls. God, with the resources of heaven, awaits our answer.

The flash point of the revival in Wales at the turn of the century, came in a service conducted by the father of Evan Roberts. In great agony of soul, the senior Roberts cried out, "Lord, bend us! Lord, bend us! Lord, bend us!" It so struck Evan that he slipped out of the service and was not seen for a brief time.

When he returned, he found his way to the altar and soon was heard crying out, "Lord, bend me! Lord, bend me! Lord, bend me!" It was the travail of birth pangs that brought multitudes into the kingdom.

Never be afraid of something big. Our Church is never better than when it's trying for something just a little beyond its grasp.

—A. D. HARCUS

*Evangelical Visitor*



**W**E HAVE attained the ideal of gigantic power units as we enter the age of automation. These gradations of power are captioned variously as trigger-torque, super turbo-fire, strato-streak, turbo-compound, super diesel, hydro turbines and atomic turbines. Many of these units of power go into hundreds of thousands of horse power. But this is mild, and tame, and weak compared to the spirit-power which will take a man or a woman and at that instant of faith will catastrophically change the heart and life so completely that the on-looking world will gape and stare in amazement at what God has wrought.

Not only will the person passively experience victorious daily living, but will actively and aggressively become a daily soul winner. Everybody may well exclaim: "O what a change in his heart as well as in his living there has been since the Spirit-power of God has struck him." Yes, the spirit of God is powerful and is beyond the figuring of IBM automatic calculators. Spirit-power baptism is for all believers who will appropriate by faith this power provision from the generous hand of God.

It is always very fascinating to note the Old Testament modes of baptism practiced by the Israelites. The most popular of these modes are baptism by immersion, by affusion, and by aspersion. Then too there was both double and single participation, i.e., in double participation was included the one who performed or administered the rite and the recipient of the rite, while in single participation the rite was experienced through self-administration by the recipient. Baptism and its various forms are not new with the New Testament and the Christian era. Baptism as a sacrament almost universally betokens or symbolizes cleansing, purification, and renewal—either in process or already accomplished. It is a preface ceremony signifying initiation into a new life of moral and spiritual cleanness as effected by the new birth.

The principal element used in observing this sacrament as it relates to Christian initiates is water. Since Pentecost, the most popular element is the Holy Spirit as it relates to and is usually administered by the modes of affusion and transfusion to believers in Christ. Other baptismal elements are: blood, the Word of God, cloud, fire, etc., generally experienced by the mode of submersion.

The full sweep of the baptism with the Holy Spirit incorporates what is commonly known as "pneuma"—(1)

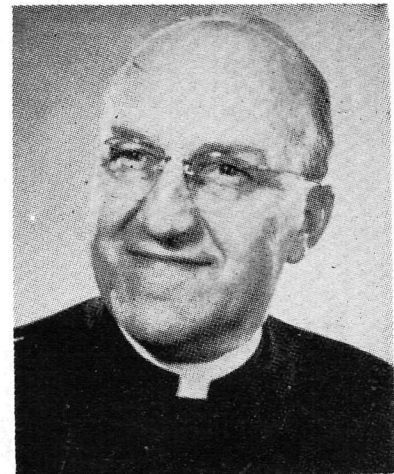
# Spirit-Power Baptism

(Acts 1:8)

Henry G. Brubaker

breath of the atmosphere, (2) breath of God into man, (3) principle of divine vitality, (4) life of passion, thought, and will, and (5) the spiritual element in human nature passing into that of the divine. The Spirit of God brooding over the formless cosmic matter—suggests the bird brooding over her nest. The prophets of Israel in this special sense with the Spirit of God upon them, looked toward the day or dispensation in which all are prophets. The Spirit of God represents the living presence in the world and in man to bring man nearer to the character of God, and the Spirit of God broods over, rules, speaks, guides, quickens, as the living energy of a personal God.

The chief baptism by outpouring was on the Messiah Himself—it was the first visible introduction to the incarnate life of Christ, and second it was the full divine approval to His ministry and messianic work. At the baptism of Jesus the Spirit of God brooded a second time over the waters, to vivify a new creation, by resting on the new head of mankind consecrating Him to the Messianic office in all the fulness of its functions and powers, and thereby initiating a new departure in human life—the beginning of a permanent indwelling of the Spirit in man. He extended the Messianic unction to the church: (1) on the Easter night after the resurrection—Christ communicated the Spirit to the Apostles, (Jno. 20:22), to carry on the work given to them who are the first fruits of the new life of the Spirit and who are secured to the Church by the Lord's resurrection, and are consecrated and endowed for their great ministry; (2) the ascension was followed by the outpouring of the fulness of the Spirit on the Church, (Acts 1:5, 8; 2:1), and the descent of the Spirit was accompanied by the external signs: (1) sound as a great gale; (2) tongues (glossolalia) of flame darting about and finally resting on the heads of all, each his portion. The gift was, at once collective and individual. The Pentecostal affusion and submersion



with the Spirit marked the beginning of a new era in the ushering in of the "dispensation of the Spirit." Since Pentecost, the presence of the Spirit is imminent in the church, and the task of evangelism was formally begun by receiving three thousand members into the church in one day.

The Paraclete's (the comforter's) main mission was to the church as well as to the disciples (John 14:16, 17)—in the way of fellowship, presence, and indwelling permanently by quickening their memories and guiding them into new truth, till all is known (John 14:26; 16:13). He will also co-operate with the church in bearing witness to Christ, (John 15:26, 27), and His witness will carry force of an irresistible conviction, (John 16:8) concerning the great facts of *human sin, divine righteousness* and the *process of judgment* by which the victory of righteousness is being determined.

It was prophesied that Christ should "baptize with the Holy Spirit and with fire" Matt. 3:11, which resulted in a flame of divine love and zeal to illuminate with heavenly wisdom, to consume the dross as one prepares for service, and to bestow a tongue aflame for witnessing and preaching. The injunction of the Christ was: "Wait and ye shall receive power after that the Holy Ghost

(Concluded on page sixteen)



# MISSIONS

HAVE YOU CONSIDERED THIS . . .

**"Ka ku tokozisi ukuvuna kancinyane"**  
—Ndabenduku Dhlodhlo

Literally: "It does not cause rejoicing to harvest scantily."

**"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."** II Cor. 9:6

## Pray for These Leaders

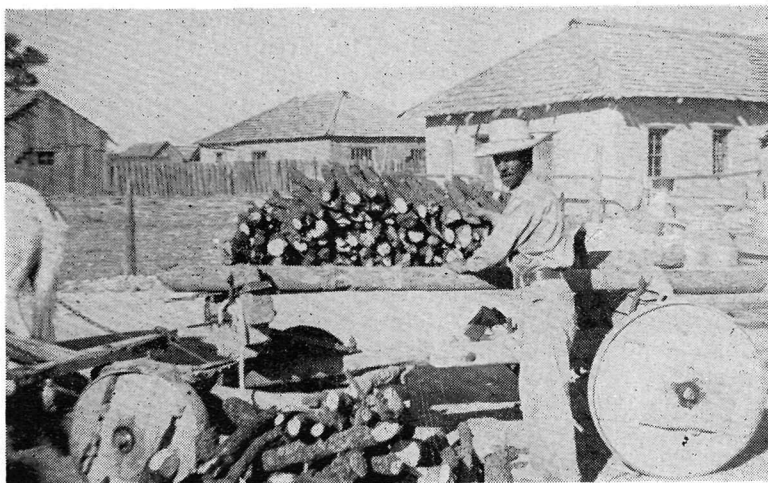
Overseer Peter Munsaka (who has been a standby in the work at Sikalongo Mission for twenty-five years—the "Peter" many of you have heard about. M.C.K.) is down in S. Rhodesia at the Wanezi Bible School for six weeks of study . . . Overseer Mudenda (Macha Mission—a promising young man, a trained teacher) has left for the Union of South Africa where he has entered a Bible School for a three years' course, at the conclusion of which, it is expected he will be ordained.

Both of these men have families and their wives feel their absences keenly. Overseer Mudenda will be returning several times during the year to visit his family. Pray for these men and their families.

## From the Letter-Bag

"The rains this year have been good, and the crops are growing nicely. The grass is also doing well, and it takes much hoeing and cutting to keep ourselves and the vegetables from being in a wilderness of grass [the literalness of this statement can be seen at Sikalongo and Macha. M. C. K.] . . . well over thirty inches for the season. The rain was particularly hard on the road this year, and we have to go by Batoka [adding about sixteen miles to the Sikalongo-Choma trip] all the time. At the ten-mile river and also at the seven mile river [beware of crocodiles!] there are big wash-outs. The Road Board says they have sent men out to work on the road, but we have not seen any results.

"Today was the opening service in our two-week revival. Simon Munsaka is the evangelist. We believe God is going to use him, and that many souls will be saved. Samuel Muunda, former evangelist, was in



Man unloading wood for the mission in San Juanito, Mexico. The rear end of the church building is seen in the background.

## From Mexico

we hear that, in the mission where Sister Harriet Trautwein is assisting in teaching and other evangelistic labours, school is going well with an enrollment larger than any previous year. Several upper-grade girls who want to prepare for teaching are helping part time in the lower grades, as teachers are scarce.

The spirit of revival is continuing. "The Lord has been pouring out His Spirit in the various services. On Sundays we have altar services in both the morning and evening. About a week ago, a lady who had stabbed her husband to death four years ago bowed at the altar. God brings these hungry hearts to the church," writes Sister Trautwein.

For the Christmas Eve program, the church was crowded with eager listeners, some hearing for the first time the message of salvation. "Children who had never been allowed to attend the Church before this year took part in the program. We marveled as we saw them presenting the salvation message in song, recitation and dialogue." Praise God!

church this morning. Continue to pray for him that he will come back to God."

The Brubakers, Sikalongo

"The rush for education that has taken hold of these people is almost unbelievable. The schools are packed out. Applications for 1957 are coming in, in almost every post for higher education as well as primary education. Leslie Kumalo left us to go to Fort Hare for his degree. His sister wants to go for matriculation and three others of our present staff have asked leave next year to go for higher training. Those that aren't planning to go away are working on correspondence work. How to cope with all this and keep a spiritual balance is testing most missionaries. Pray for us!

"Brother Mann is the evangelist for our revival meeting. At the midday service today, two boys stayed and, this evening, a grown girl who is 'sitting' with someone at the hospital—said it was her first time to repent . . . This afternoon five groups of C. S. L. girls, three of the teachers, and Sisters Wolgemuth and Hunt went out into the highways and by-ways inviting folks to the services. What swamps there are these days . . . after more than 41 inches of rain this season . . . I'd feel sorry for anyone coming out here expecting to find the people waiting with outstretched arms."

Mtshabezi Mission

## Could You Be Stingy or Greedy With Such a Saviour?

He who is the bread of life began His ministry hungering.

He who is the water of life ended his ministry thirsting.

He who was weary is our true rest.

He who paid tribute is the King of kings.

He prayed yet hears our prayers.

He wept but dries our tears.

He was sold for thirty pieces of silver, yet redeemed the world.

He was led as a lamb to the slaughter, but is the Good Shepherd.

He died and gave His life, and by dying destroyed death for all who believe.

—Author Unknown

Evangelical Visitor



# PREACHER'S PAGE

## Preacher, What's Your Text?

**P**AUL, IN writing to the Ephesians was concerned about the manner of life of those who were enrolled in the Church at Ephesus. That there was danger of failure to understand that discipleship included the discipline of doing differently than before is particularly in evidence by the emphasis of verse 17 of chapter four. It is more clearly brought out in the translation by Moffat which reads like this: "Now in the Lord I insist and protest that you give up living like pagans, for their purposes are futile, their intelligence is darkened, they are estranged from the life of God . . ."

Here is a simple definition of paganism: "estranged from the life of God." Weymouth says it means: "no share in the life which God gives."

This was Paul's burden for the people to whom He preached. He feared that these people might be convinced intellectually—profess to be followers of the Prince of Life—yet have "no share in the life which God gives." The right name for this state of existence is paganism. Paul feared there might be such characters on his church roll; hence this text.

Now let us step on the magic carpet and traverse the centuries to our day. Surely in our enlightened age there would be no need for such a text! But wait a moment!

What is this we saw in the lower right hand corner of the front page of the Lancaster paper, just a few days ago? Am I reading right? Yes, this is an AP report of a rally in Los Angeles, preceding the 167th general assembly of one of the largest church organizations in America. These are the headlines:

"PAGAN TREND SEEN, U. S. REVIVAL ISN'T GENUINE . . ."

Is this America? Yes, it is America! The secretary of the Division of Evangelism is speaking. He should know. He has had much experience. He says:

"The so-called revival sweeping America isn't genuine or permanent. Most people seem to want God as you want a hot water bottle in the night—to get over a temporary discomfort. (To go on in the same "excess of riot" as before)

"Membership in the churches is increasing more rapidly than the nation's population and is at an all time

high. However, there is also an increase in the national debt, national taxes, and national crime.

"Any genuine revival of religion will have to go beyond a mere concern to have God as a convenience, and come to the point of dedication to Him and to His word.

"There are approximately 35 million people in Church on Sunday. This means that on any given Sunday 125 million (latest census figures make it more than 129 million) Americans do not trouble themselves corporeally to worship God."

At the same assembly one of the speakers said: "The unready Church is the most formidable barrier to evangelism that we have—The Church that has lost faith in the power of the Gospel to transform life and reshape society." (A Church that doesn't lead men to "share in the life which God gives.")

Without quoting it, these men are using Paul's text as timely for the hour—the hour in which you and I are living!

In the Berkley translation it reads: "You must no longer behave like (pagans), whose lives are spent in the useless of their ways of thinking. Their understanding is in the dark, because of their complete (inner) ignorance and the obstinacy of their hearts, they have grown estranged from the life divine."

Now what is the cure for this calamity which is overtaking our fair country? One need only go to verse 20 in this same chapter to find the text Paul would use if he were here: "But this is not the way you have come to know Christ; if indeed you have listened to Him and been taught by Him according to the truth in Jesus . . ." Verykul adds this note, "Have learned not merely His teachings but Himself."

Now what is it that we learn if we really learn to know, and to experience the truth as it is in Christ Jesus? It is this, "That you are to rid yourself of the old nature with your previous habits, ruined as it is by deceitful lusts; that you be renewed in your mental attitude, and that you put on the new nature that is created in God's likeness, in righteousness and holiness."

Brethren, the text we need to use is, "Be renewed or you'll be ruined." In another way Paul states it in Rom. 12:1,2: "I beg of you, therefore, Brothers, in view of God's mercies (as revealed in Christ Jesus), that you present your bodies a living sacrifice, holy and acceptable to God—your worship with understanding. And do not conform to the present

world scheme, but be transformed by a complete renewal of mind, so as to sense for yourselves what is the good and acceptable and perfect will of God . . ."

You understand, don't you? Folks who profess religion without coming to know Christ personally, in the power of His resurrection, who do not allow Him, either through ignorance or obstinance, to cause them to "put off the old nature—with habits that ruin—because prompted by deceitful lusts," will find themselves practicing paganism, never having been delivered from the old life.

It is to say, "Lord, Lord," and to have "no share in the life which God gives."

It is to fail to learn the truth that is in Christ Jesus, namely, that those who really come to know Him as He may be known, not only separate from the old life. They also separate from the dominance of the old nature which drags them back into the old life. They "put on the new nature that is created in God's likeness in genuine righteousness and holiness."

It is either complete regeneration through the washing of water by the Word, or it is an outward profession with inner degeneration and paganism will be in evidence.

It is possession of Christ; not mere profession of Christ.

It is to "live to the praise of the glory of His wonderful grace," or it is to have a mere profession and a walk that is a disgrace to the name of Christ.

Phillips says this is what Paul is saying: "This is my instruction, then which I give you from God. Do not live any longer as the (pagans) live. For they live blindfolded in a world of illusion, and are cut off from the life of God through ignorance and insensitiveness. They have stifled their consciences and then surrendered themselves to sensuality, practicing any form of impurity which lust can suggest. But you have learned nothing like that from Christ, if you have really heard His voice and understood the truth that He has taught you. No, what you learned was to fling off the dirty clothes of the old way of living, which were rotted through and through with lust's illusions, and, with yourselves mentally and spiritually remade to put on the clean fresh clothes of the new life which was made by God's design for righteousness and the holiness which is no illusion."

Let this be our text as we face the ever mounting tide of paganism today.

—C. R. H.

# CHURCH NEWS

## Elizabethtown, Pa.

During the month of March we had a blessed time of fellowship together under the ministry of Gospel truth brought to us by Rev. V. K. Snyder of Emmanuel Bible College, of Kitchener Ontario, Canada.

As he broke the bread of life to us, we could see our own shortcomings and the power of our God. Many of us were moved by the Spirit of God to seek a deeper experience with the Lord.

In April we shared in the Donegal District Spring Love Feast and Communion Service. It was a privilege indeed, at this time of the year to meet together and to meditate upon the wonders of our Saviour's love, and to praise Him for it.

On April 17 the United Zion Fellowship Meeting was held at our church. It was an afternoon and evening of sharing together experiences of fellowship with God. Special music was furnished in the evening by "The Zion Sixteen," ladies double octette, and The Cross Roads Chorus. Rev. Wesley Martin gave the closing message.

April 17 the WMPC brought as guest speaker, an African-born daughter of one of our veteran missionary families. Mrs. Lois Frey Barham told us of the work she and her husband are doing in Northern Rhodesia.

April 27, Raymond Lilly, "saint in ebony," chaplain of Cook County Hospital, Chicago, was our guest speaker. We were convinced that here was a man who has really surrendered his life to the Lord and is being mightily used by Him in winning souls.

During March and April we have been studying First Peter in our weekly prayer-meeting. Our appetites have been kindled, and we keep them keen by constant "desire for the sincere milk of the Word that we may grow thereby."

—D.D.

## Waynesboro, Penna.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land." II Chron. 7:14.

**Revival**—January 16th marked the opening of our winter revival meetings with Rev. J. N. Hostetter serving as our evangelist. Brother Hostetter gave us very heart-searching messages. There were a number of seekers. We praise the Lord for testimonies of victory, answered prayer and His precious presence with us.

**The Wolgemuth Family**—The Wolgemuth family left for Wheaton, Ill. on January 21 where Brother Wolgemuth is now working out of the main office of Youth for Christ. We miss them but are glad for His guiding hand upon their lives.

**Christ's Crusaders Day**—On March 6, our young people were responsible for the whole day. At the close of the morning service, eighteen young people publicly dedicated their lives to the service of Christ. Some of this group already have a call to mission work.

**Reception Service**—On Palm Sunday April 3 our pastor, Brother LeRoy B. Walters had the happy privilege of receiving a class of fifteen new members into the fellowship of the church. How we thank the

Lord for these precious souls who were members of the Young Believers' Class during the month of March prior to this reception service. A baptismal service is being planned for the near future.

## Cedar Grove, Mifflintown, Pa.

Mar. 27 Bro. Ross Morningstar and Bro. Ralph Wenger were speakers in our all-day meeting. Our souls were enriched and challenged as we listened to their messages.

Apr. 10 Easter Sunday was a high day at Cedar Grove. Our hearts were thrilled as we rose early to worship our risen Lord at a sunrise service.

Bishop Luke Keefer was with us in the morning worship service when Bro. and Sister Melvin Barner and their son John and Bro. Richard Peachy were received into church fellowship.

Apr. 23, Saturday evening. A Radio Rally was sponsored by our local radio group, The Gospel Crusaders. The Ladies' and Mixed Quartets each brought special messages in song; also, the chorus under the direction of Sister Mary Stoner. Bro. Benner brought the message. Our souls were stirred as Bro. Albert Engle brought us a very challenging message in a special Home Mission meeting.

Apr. 30 and May 1 was our love feast. This was a rich feast at the hand of the Lord with the presence of the Holy Ghost manifested in our midst. Our bishop, Luke Keefer, officiated and Eld. Samuel Oldham, Herman Miller and Bro. Allen Hoffer ministered to us from the Word.

Bro. Allen Hoffer remained for the Sunday evening service and brought an evangelistic message. Three knelt at the altar and sought the Lord for forgiveness of sins.

—A. R. S.

## Refton, Penna.

Bishop Luke Keefer was with us for a week of meetings starting March 27. Bro. Keefer brought us messages from the word of God. The attendance was good. There were those who found the Lord and we believe all were encouraged to follow on with the Lord. Tuesday and Friday evening the early part of the meeting was for the children. The children enjoyed Bro. Keefer's message for them. We wish the blessing of the Lord upon Bro. Keefer as he continues to labor in His vineyard.

**Pre-Easter service** starting April 6. Bro. David Climenhaga was with us to bring the messages. His meditations each evening were from the seven sayings of Jesus on the Cross. The messages were well prepared and made us to appreciate more the sufferings and death of Jesus. These services closed with the Easter morning message.

The Sunday school at Refton has been showing some gain, but it seems hard to keep folks interested in coming out each Sunday. Our pastor and family will be leaving for Conference. May the Lord bless as they go, and give a safe return home.

## Chambersburg, Pa.

February 23 we were pleasantly surprised by having Bro. Harry Hock drop in for our Prayer Meeting. Bro. Hock, who was in the community because of the illness of his mother, gave us a very encouraging meditation from the 23rd Psalm.

February 27—We were again delighted to have a guest minister speak to us. Bro. Walton Bergy brought the sermon for the evening worship service.

March 27—The Gospel Team from Messiah College presented a program during the Christ's Crusaders Service and their leader, Bro. George Kibler, spoke during the worship hour. Thanks, Team, for giving us such an interesting program.

April 17. During our morning worship service, Bro. Howard Landis Jr. was with us to reiterate his experience in voluntary service in Greece. We believe his missionary work in agriculture left a definite Christian testimony in that Land. On Sunday afternoon, April 25, The Choral Society from Messiah College rendered a program of sacred music. We appreciated the opportunity of having the students in our homes over the noon hour and enjoyed their rendition in music.

## Zion, Abilene, Kansas

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: To shew forth thy lovingkindness in the morning, and thy faithfulness every night." Psalm 92:1-2

**Missionary conference.** We have had the privilege of attending the Missionary conference which was held in the Abilene church April 1, 2, 3.

April 3 Bro. H. N. Hostetter was with us in the morning service and Bro. Albert Engle in the evening service. They both gave us challenging messages concerning our mission activities in our church. They were in Kansas taking part in the missionary conference in the Abilene church.

Easter Sunday in the evening service a three-act Easter drama was presented by the Conquerors Sunday school class.

April 20 we heard the Upland College quartet in a joint service of the Abilene, Bethel and Zion churches.

Sunday, April 24 the Octette from Jabok Bible school, with their president, Bro. Ira Eyster, were in our church and another evening of Gospel singing was enjoyed. We appreciate the privilege of hearing these young people give the Gospel message in song and testimony, and trust their lives may be a blessing.

May 1 a union baptismal service was in the Abilene church at which time seven young people obeyed the Lord in the command of baptism, three from the Zion church three from Bethel, and one from the Pleasant Hill church. We pray God's blessing upon them and hope that they may remain true to the Lord.

**Missionaries** Sunday, May 15, Sister Rhoda Lenhart of the African field emphasized the need of the home church praying for our missionaries and for their work. She also encouraged our writing letters to those in active service.

Bro. and Sister Larson from Tabor, Iowa, returned missionaries from China, were also in our services one Sunday, and Sister Larson told of some of the work in China. As we hear missionaries tell of their work and the needs on different mission fields, it challenges us to be more faithful in prayer for them and in giving to the support of the work.

—Mrs. J. C. H.

## UPLAND COLLEGE REVIVAL

In answer to much prayer and great need, the Holy Spirit visited the campus of Upland College with a touch of true revival. Self-satisfied students were humbled under the probing of the Spirit, and rebellious, problem students were brought to their knees.

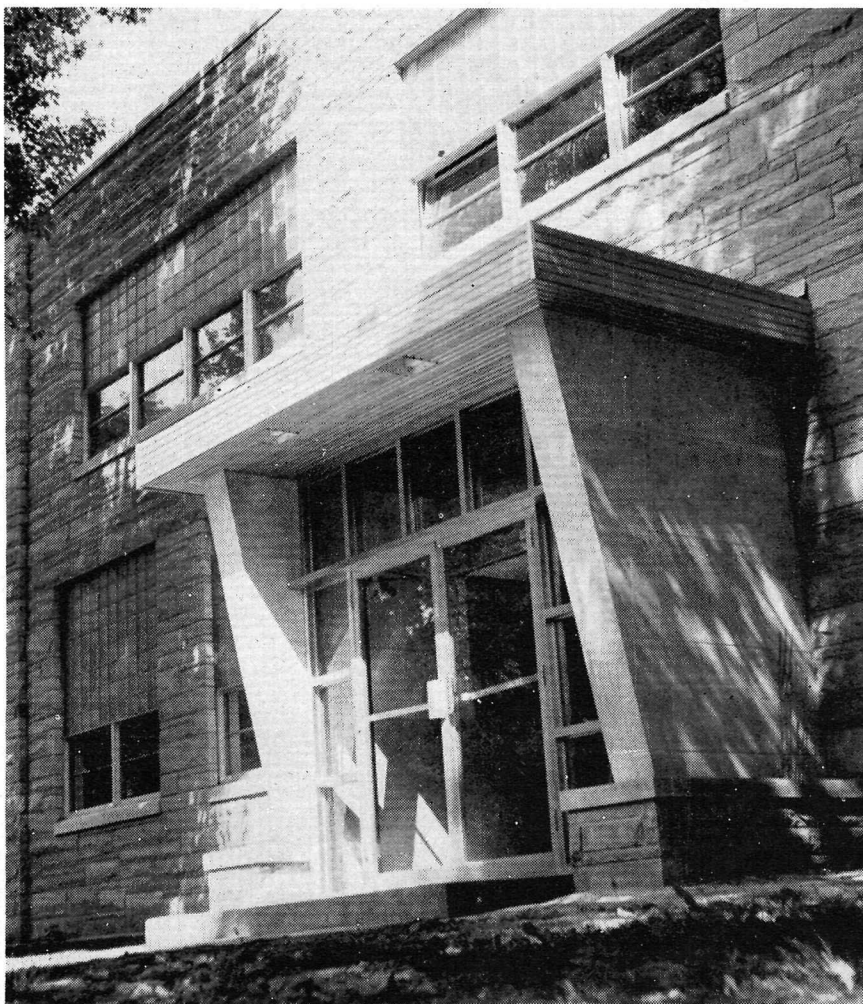
Rev. Richard O'Conner, pastor of the Open Bible Community Church of Sunnymede was evangelist. He came to us quietly, hidden in the Spirit. His messages were simple. His presence with us was a testimony to the healing power of God, for he had recently suffered a heart attack.



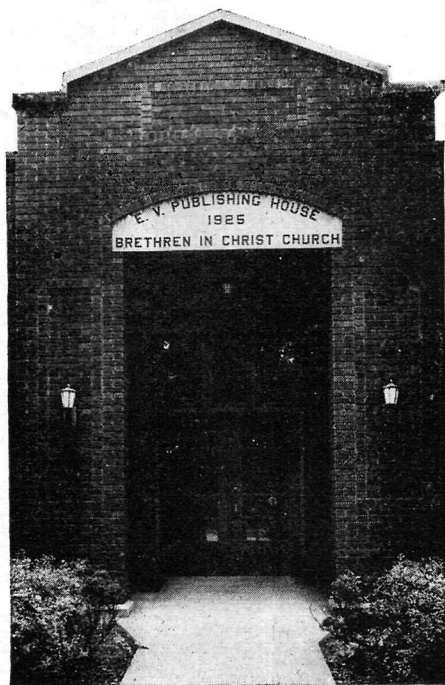
The meetings continued a week, with Rev. O'Conner speaking in college chapel services four mornings. The first morning, when he was not present, the college male quartet, which had recently returned from tour, sang in chapel. These boys showed signs of having been personally revived during their long trip. Tuesday and Wednesday Rev. O'Conner spoke in chapel but not much happened outwardly. However, people had been praying. Your reporter felt, in private prayer Wednesday night, that the prayer forces supporting Upland College across the nation were being roused by the Spirit to a united prayer effort, though the saints in distant parts might not know why they felt an urge to pray for Upland College.

It is not a light thing to stand in a service at the time of decision, feeling that there almost must be a break, but knowing that human power cannot produce it. Thursday morning was a tense time as students and faculty stood before God, at the beginning of the invitation. But it was God's time. Soon one of the leading college students knelt broken before God. Others followed, and it was from then on that the depths were broken up and Upland College saw two remarkable days. It is difficult to reproduce in words the exact atmosphere of Spirit-directed altar scenes. The atmosphere was not tight, as is sometimes the case when saints fail to support in prayer, or when seekers refuse to pray sincerely. Students prayed earnestly and brokenly. Almost every seeking student eventually rose satisfied, with a clear testimony.

Thursday when lunch time came, many people were still in the chapel, because of the extended altar service. They were invited to stay to fast and pray. The college pastor had been invited to lead the noon prayer circle. As he spoke, there was crying in one of the pews. A teacher had explained, in a simple way, sanctification to



The Publishing House as it now appears near completion of the remodeling program.



The E. V. Publishing House, Nappanee, as it appeared before remodeling.

two of the academy girls, and they were seeking the Lord. After while these two girls rose with beaming testimonies.

No one person knows all the things which happened Thursday and Friday at the college. The Spirit operated powerfully over the campus, during services and out of services. Students who had claimed to be in good spiritual condition were convicted and sought the Lord. Students prayed alone, with teachers, or in a group—in and out of the chapel. Thursday afternoon there was continued seeking in the chapel. Students who had won the victory were dynamite in helping others pray through. One of the professors said she did not have more than one class recitation in two days. Class periods were broken up by the Spirit of God.

The Holy Spirit was working with the faculty also. One of the teachers realized a need in his life Thursday night. He went to his office early Friday morning to pray, and was filled anew with the Spirit. Then he came to faculty prayer meeting (which was held before regular classes began) and brokenly told the group that he had been sanctified anew. Another teacher sought earnestly and brokenly in a public service until God met him. Two other teachers have testified publicly of inner stirrings or help received.

One of the academy boys went to the Public Library of Upland to confess misbehavior in the library. He made his con-

fession to the head librarian, who was deeply touched.

When the students went to evening services at the college church, and eagerly rose to their feet with glowing faces, it stirred the adults. Faith and conviction rose. The pastor said to the congregation, "You look different. You're smiling."

That Thursday and Friday at the college came closer to being real revival than anything the college has seen for a long time. God answered the prayers asking that there be not only conviction but victory. Faces were brightened and attitudes changed. But the work is not done. We still feel a burden for our students and definite sense of responsibility toward them. Our work is not done until students stand firm in the ground gained. It is not done until they receive clear godly convictions and stand by them. Our work is not done until many go forth as ministers, evangelists and missionaries.

## BIRTHS

"Children are an heritage of the Lord"

**BENDER**—A daughter, Rosalie Jean, came to bless the home of Mr. and Mrs. Maurice Bender of the Labish Community Church, Salem, Oregon. She is a sister for Pamela Jane.

**PEACHY**—Bro. and Sr. Merle Peachy of Cedar Grove Congregation welcome a new son, John, into their home Mar. 23, 1955.

**LONG**—On May 16, 1955, Kathy Ann came to bless the home of Mr. and Mrs. Stanley Long, Annville, Pa.

**MILLER**—A daughter, Bonnie Kaye, has brought added blessing to the home of Bro. and Sr. Harry Miller of the Woodbury Congregation.

**WENGERD**—Mr. and Mrs. Robert L. Wengerd are the happy parents of a daughter, born Oct. 2, 1954. Her name is Miriam Ruth, and she is a playmate for Priscilla, David, Rebecca and Deborah.

**GLICK**—Bro. and Sr. Owen Glick are happy to welcome into their home a son, Steven Leroy, born Apr. 30, 1955; a brother for Gloria Jean, and Linda Sue.

**SHEARER**—Mr. and Mrs. J. Allen O. Shearer, Jr. of Mount Joy, Pa., announce the birth of a baby girl, Shirley Ann, April 10, a sister for Doris Marie.

**STONER**—Mr. and Mrs. Jesse Stoner of the Lancaster Congregation announce the birth of Nancy Arlene on May 3, 1955.

**WENGER**—Mr. and Mrs. William N. Wenger (Louise Hartzler) of Carlisle, Pa. are the happy parents of a son, Bradford Hartzler Wenger, born May 4, 1955; a brother for Barbara, Blenda, and Billy.

**THRUSH**—Mr. and Mrs. Glenn Thrush (Betty Horn) Carlisle, Pa. announce the birth of a son, Floyd Jearl, born April 29, 1955; a brother for Betsy Lou.

**WENGER**—May 7, to Mr. and Mrs. Charles L. Wenger of Shippensburg, Pa., a daughter, Beverley Ann; a sister for Denny.

## MARRIAGES

For these we wish God's richest blessing and send, with our compliments, a year's subscription to the Evangelical Visitor.

**WINGERT-CRIDER** — On Saturday afternoon of May 7, 1955, Miss Velva Mae Crider, daughter of Mr. and Mrs. Charlie Crider of Shippensburg, Pa. became the bride of David Nelson Wingert son of Mr. and Mrs. Levi Wingert of Chambersburg, Pa.

The ceremony was performed in the Green Spring Brethren in Christ church by the bride's pastor, Rev. Elwood C. Flewelling.

**BUTLER-WAGNER**—On Friday eve., April 8, 1955 Miss Elenore Faye Wagner, daughter of Mrs. Helen Wagner, and Robert Lester Butler, son of Mr. and Mrs. Frank Butler of Newville, Pa., were united in marriage in the home of the bride's mother 8 East Main St., Newville, Pa. Rev. E. C. Flewelling performed the ceremony.

**MCBRIDE-SOLLENBERGER** — On Sunday afternoon, April 17, 1955, Miss Anna Mary Sollenberger, daughter of Mr. and Mrs. Ezra Sollenberger was united in marriage to Robert J. McBride, son of Mr. and Mrs. Donald McBride. Both families live in Waynesboro. The ceremony was solemnized by Rev. H. Clayton Moyer and the marriage took place in the Trinity Evangelical and Reformed Church.

## OBITUARIES

"Blessed are the dead which die in the Lord."

**HOSTETTER**—John K. Hostetter was born May 7, 1881. Passed away on May 11, 1955, at the age of 74 years and 4 days. He was ailing for the past two years. He was a son of Frank and Sarah Kreider Hostetter. He is survived by his wife, Sadie R. Ebright Hostetter. Had he lived until September 2 they would have been married fifty years. Eight sons and three daughters survive: J. Marvin, Mrs. Florence Bennett, Harold F., Mrs. Mary S. Kulp, Clayton D., Charles H., Lester A., Ira E., Franklin E., Mrs. Grace E. Bisking, and Sterling E. An infant daughter preceded him in death 41 years ago. There are 36 grandchildren and 2 great-grandchildren surviving; also five brothers and four sisters.

Funeral services were conducted May 15, at the Fairland Brethren in Christ Church, Cleona, Pa. with Bishop T. M. Books and Rev. H. K. Light officiating. Texts used were Gen. 25: 8 and James 4:14. Interment in the Fairland cemetery.

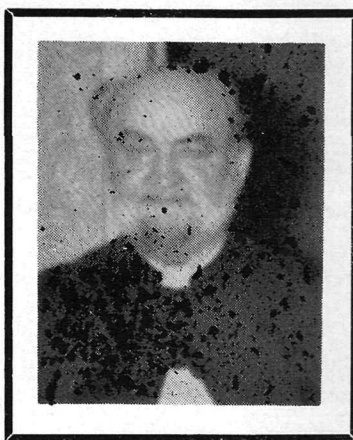
**HEISE**—Orla Lambert Heise, son of Levi B. and the late Alice Heise, was born near Victoria Square, Ont., June 23, 1894. He departed this life, March 19, 1955 at the Toronto General Hospital after a brief illness.

On March 5, 1919, he was married to Catherine Lehman of Carlisle, Penna. who predeceased him April 14, 1951. To this union were born six children: Miriam, a missionary in S. Rhodesia, Africa; Harold and Lewis of Gormley; Anna (Mrs. John Reesor) of Unionville, Ont.; Lois (Mrs. Walter Winger) of St. Anns; and Erma at home. He is also survived by his aged father Levi Heise; two brothers William, of Gormley and Clarence of Welland; two sisters: Elva (Mrs. Fred Climenhaga) of Stevensville and Stella of Pasadena, Calif.; as well as seven grandchildren, many nieces and nephews, and a host of friends.

The departed was converted at an early age, uniting with the Brethren in Christ church of Gormley in June, 1909, where he was faithful until he was called to his reward. He spent many years in the service of the church he dearly loved. In 1929, he was ordained to the office of deacon in Markham district, where he untiringly fulfilled his tasks. For sixteen years he served on the General Executive Board and for twenty years he was on the Board of Trustees of Niagara Christian College.

He will be deeply missed in the home, in the community and in the church, but our loss is his eternal gain.

Funeral services were held March 22, 1955 at the home and at the Heise Hill church. Bishop E. J. Swalm, used a text from Mark 7:37, "He hath done all things well." He was assisted by Bishop A. L. Winger, Rev. Jesse Steckley and Rev. Roy Nigh. Messages in song were rendered by the Henderson Trio. Bishop Henry Miller, of Mill Hall, Penna. brought words of sympathy on behalf of the General Executive Board. Interment in Heise Hill Cemetery.



**SHOALTS**—Bishop Lafayette Shoalts was born in Gainsboro Township, Ontario, Canada, Feb. 27, 1876 and died at his home in Wainfleet, Ont. on May 4, 1955 at the age of 79 yrs., 2 mo. and 7 days.

He was united in marriage to Almeda Doane in February 1898. To this union were born nine children. His wife and two children predeceased him. One step-brother Oliver died several years ago.

Bro. Shoalts was converted as a young man of seventeen in a revival in the Methodist Church at Fonthill, Ont. At the age of 25 he was baptized by Bishop B. F. Hoover, and united with the Brethren in Christ Church.

God graciously called him to the Christian ministry, and gave him a special message on the teaching of sanctification. For many years Bro. Shoalts conducted revival meetings throughout the Brethren in Christ Church.

In 1929 Bro. Shoalts was elected bishop of the Wainfleet district, which responsibility he carried until 1946.

He leaves to mourn his departure, four sons, Roy, John, Paul and Oliver, and three daughters Cora (Mrs. Wray Vanderburg), Ruth (Mrs. Edgar Heise), and Esther (Mrs. Howard Pollard); also two sisters, Mrs. Olivia Gilmore, and Mrs. Given Sider, fifteen grandchildren, and four great-grandchildren, besides many other relatives and friends.

Funeral services were conducted at the Wainfleet Brethren in Christ Church, by Bishop Edward Gilmore, assisted by Rev. Earl Sider and Rev. Paul Nigh. Text: II Tim. 4:7. Interment in Zion cemetery.

### A Tribute to Orla Heise

The Board of Trustees of Niagara Christian College have sustained a severe loss in its personnel by the passing of Bro. Orla Heise to his eternal reward. Our dear Brother Heise was associated with our college from its inception, was a member of the committee that purchased the property, and was among the most helpful in getting the program moving. He served as Secretary of the Board very efficiently for over 14 years, and was very faithful in attending Board Meetings and any other function for which his loyalty made him realize a responsibility. His advice, counsel, and patient disposition was so valuable and makes the vacancy created by his departure exceedingly difficult to fill.

We therefore his fellow laborers remaining on the Board of Trustees of Niagara Christian College wish to express our sense of loss in losing such a useful colleague in the very prime of his usefulness. We wish to extend to the grief-stricken family our heartfelt sympathy in this hour of their loss, and we are exercising faith with prayer that God will raise up more such noble characters who are endowed with the rare combination of being a sincere Christian, a kindhearted legislator, a loving father, and a commendable businessman.

Chairman, E. J. Swalm  
Secretary, Roy V. Sider

### Bishop Lafayette Shoalts

One of the truly great men who served the Brethren in Christ Church in her yesterday was the late Bishop Shoalts. He wielded a tremendous influence both in Canada and United States during the forty-nine years of his Christian ministry. He was much used of God in promoting scriptural holiness in ultra-conservative areas of our brotherhood who were unable to open their minds to new truth unless it was presented by an accompanying conservative emphasis. His name was a household word in many sections of our Communion due to the fact that he helped many people into the great blessing of entire sanctification. While this was his most cherished theme, he maintained a splendid balance in his preaching and avoided radical extremes such as have weakened the influence of many talented men who have lost all poise when they sought to promote worthy doctrines like Divine Healing, Second Coming of Christ, etc.

He recognized that years were effecting his efficiency and in his retirement he was a brilliant example of graceful adjustment to the leadership of his successor. This rare trait of character could well be appropriated by many whose necessary demotion causes pain. His excellent attitude was in splendid keeping with the standards he upheld during his God-anointed ministry. Although a man of very limited formal training, he was sensitive to the need of good diction and correct interpretation in handling God's Word and was often found with a dictionary, a commentary, and his Bible while travelling on missions for his Lord and the church.

He died triumphing in the faith he espoused. He did not have a Brethren in Christ background but came from a blended United Brethren, Free Methodist atmosphere. Few have been the imported ministers who have been so consistently staunch for the position of our fellowship. Those who kindly and critically watched him slope to a rather rapid sunset were made to say, "the truths he proclaimed so energetically through life really worked in a dying hour."

Those of us who worked with him for thirty years or more as well as many younger associates wish to say, may he rest in peace, and we pray God will raise up men of his courage to promulgate the doctrines he promoted.

—E. J. Swalm



Friends of Messiah College will be especially interested in the 1955

## CLARION

Besides its many other features, a special tribute and memorial to Messiah's former president, Bishop C. N. Hostetter. You may get your copy if you act promptly and send your request to The Clarion, Messiah College, Grantham, Penna., enclosing \$3 per copy. A limited number are available. Place your order today!

## He That Putteth His Hand to the Plow

Cornelius Wall

The world knows of times of dire need and human distress in Europe, the Middle East, the Far East and even in the Americas. Mennonite and Brethren in Christ churches in North America through their Mennonite Central Committee have "put their hand to the plow," dedicating them-



selves to alleviate these needs to the extent possible for them. They have not discontinued this task and have the admiration of thousands in many parts of the world and certainly in Europe.

The refugee problem of a few years ago. Thousands of Mennonite refugees jammed the camps of Europe. MCC put its hand to the plow, and today the operation is practically completed. Thousands of new settlers in the United States, Canada and South America are grateful for the persistent faithfulness of MCC and its constituency. Its presence through these years has meant hope, a different outlook and a new chance in life.

Resettlement of Mennonite refugees in West Germany. Again MCC saw fit to ease the load of new settlers who had left everything in the East Zone. Financial aid from America and free labor by our PAX men did and still do perform miracles for Mennonite settlers. No one of the donors will ever know the many grateful hearts who thank God for the assistance received from American Mennonite and Brethren in Christ churches.

Places of worship in new Mennonite settlements. Brother C. F. Klassen in the spring and summer of 1953 while visiting churches in the States and Canada presented the problem of building places of worship in the Mennonite settlements. His plea fell on receptive hearts. So encouraging was the response to Brother Klassen that he felt safe to plan an extensive program and make commitments at two places.

Brother Klassen suddenly summoned by his Master. Among the many loose ends left with his passing is the church building in Backnang. Brother Klassen felt our churches should raise the amount still needed after the Backnang settlement itself and the German Mennonite churches had made their contributions. The building is now under roof. The policy we follow in Backnang is not to go much beyond the cash on hand. Since local contributions are nearly collected, future progress will largely depend on the flow of contributions from churches in America. About \$1,500 are now needed to complete the project. We are hoping the church can be finished this summer.

The construction of the Backnang church has been started in confidence that American Mennonite and Brethren in Christ churches will raise the contributions hoped for and by that enable Backnang to finish the project. We at this end are grateful for the loyal support in the past and confident that our churches will not let an unfinished church remain standing on the Backnang-Sachsenweiler site; that they will shoulder the balance of the commitment their serv-

## Missions in America

### Missions and Mission Pastorates

**Buffalo Mission:** 25 Hawley St., Buffalo 13, N. Y., Telephone GRant 7706; Warren Sherman, Anna Mae Sherman, Thelma Falcomb

**Chicago Mission:** 6039 Halsted St., Chicago 21, Illinois; Telephone—Wentworth 6-7122; Carl Carlson, Avis Carlson, Alice Albright, Sara Brubaker, Grace Sider

**Detroit (God's Love Mission),** 1524 Third Street; Church, Myrtle St.; Residence—3986 Humboldt St., Detroit 8, Michigan; Telephone—Tyler 5-1470; Harry Hock, Catherine Hock, Erma Hoke, Virginia Engle, Melvin Paulus

**Harrisburg (Messiah Lighthouse Mission),** 1175 Bailey St., Harrisburg, Pa.; Telephone—Harrisburg 2-6488; Joel Carlson, Faith Carlson, Elizabeth Kanode, Beulah Lyons, Grace Robb

**Los Angeles, California:** (Door of Hope Mission)—551½ N. Third Avenue, Upland, Calif.; Adolf Jordan, Evelyn Jordan

**Massillon (Christian Fellowship Mission),** 118 South Avenue, S. E., Massillon, Ohio; Telephone—2-3804; Eli Hostetler, Sr., Lydia Hostetler

**New York City, N. Y. (Address to be supplied.)** William Lewis, Willa Lewis

**Philadelphia,** 3423 N. Second St., Philadelphia, Pa.; Telephone—NEbraska 4-6431; William Rosenberry, Anna Rosenberry, Anita Brechbill, Ida Lue Hane

**San Francisco (Life Line Gospel Mission)** 224 Sixth St., San Francisco 3, California; Residence, 311 Scott St., San Francisco 17, California; Telephone—UNderhill 1-4820; Harry Buckwalter, Katie Buckwalter, Janna Goins, Edith Yoder

**Toronto, Church** 150 Gamble Street, Toronto 6, Ontario Canada; Residence—231 Gamble St., Toronto 6, Ontario, Canada; Telephone—Gladstone 8383; Ronald Lofthouse, Marjorie Lofthouse, Myrtle Steckley, Ruth Steckley

**\*Albuquerque, New Mexico;** Residence—3014 Sierra Drive N. E., Albuquerque, N. Mexico; Telephone—5-6467; Paul Wingerd, pastor

**\*Allisonia, Virginia (Farris Mines):** Rupert Turman, pastor; Telephone—Pulaski 28628

**\*Altoona, Pennsylvania,** Altoona Brethren in Christ Church, 5th Avenue and 37th Street; Phone 35527; Parsonage address: 3701—6th Ave., Altoona, Pa.; Phone 35527; Gerald Wingert, pastor.

**\*Blair's Mills, Pennsylvania;** Roy Beltz, pastor, Orrstown, Pa. R. 1, Box 50

**\*Blandburg, Pennsylvania:** Andrew McNiven and wife, Leora Kanode

**Bloomfield, New Mexico (Brethren in Christ Mission to the Navajo Indians),** c/o Blanco Trading Post; J. Wilmer Heisey, superintendent, Velma Heisey, Ruth Zercher, Ida Rosenberger, Rosa Eyster, Charles Myers, Jr. Peggy Myers, Martha Long, Dorothy Charles, Jane Monn, Elizabeth Rosenberger

**\*Collingwood, Ontario, Canada;** Isaac Schmucker, pastor

**\*Everett, Pennsylvania,** Route 2 (Clear Creek and Ray's Cove); Ross Morningstar, pastor

**\*Grants Pass, Oregon;** Glenn Diller, pastor; Residence—1300 Highway 199, c/o Redwood Country Church, Grants Pass, Oregon

**\*Holidaysburg (Canoe Creek), Pennsylvania;** Art Cooper, pastor

**\*Hunlock Creek, Pennsylvania;** Thomas Bouch, pastor

**\*Iron Springs, Pennsylvania;** Telephone—Fairfield 53R13; Leonard Falk, pastor

**Kentucky:** Ella Station, Ella, Kentucky; Elam Dohner, superintendent Helen Dohner, Esther Ebersole

**\*Garlin Station;** Emanuel Rohrer, Garlin, Kentucky

**\*Knifley Station:** Paul Wolgemuth, pastor Knifley, Kentucky, Ruth Wolgemuth, Elizabeth Hess, nurse

**\*Leedey, Oklahoma;** Clyde Denny, pastor

**\*Llewellyn, Pennsylvania;** Telephone—Minersville—3447; Cyrus Landis, pastor

**Meath Park Station, Saskatchewan, Canada** North Star Mission (Howard Creek); Arthur Heise, Verna Heise

**Paddockwood;** Florence Faus, Bertha Wingert

**\*Orlando, Florida;** Harold Wolgemuth, pastor; Residence—1712 Cook St., Orlando, Florida; Telephone—Orlando 20789

**Ringgold, Maryland;** Herbert Hoover, pastor; 103½ Garfield St., Waynesboro, Penna.

### Saskatchewan

**\*Delisle, Saskatchewan, Canada;** Robert Sider, pastor

**\*Kindersley;** Saskatchewan, Canada; John Garman, pastor

**\*Saville (Liberty Valley), Pennsylvania;** Roy J. Musser, R. 1, Ickesburg, Pa. pastor

**Sexton, Pennsylvania;** Andrew Slagenweit, pastor; Martinsburg, Penna., Ruth Keller, Anne Wyld

**\*Shanesville, Ohio;** Eli Christner, pastor

**\*Sherman's Valley and Riddlesburg;** Marlin Ressler, Riddlesburg, Pennsylvania

**\*Stowe, Pennsylvania;** John Bicksler, pastor; Residence: 527 Glasgow St. Stowe, Pa.; Telephone Pottstown—1211J

**\*Sunnyside Chapel;** Donald Fisher, pastor; Residence: Templeton, Pennsylvania; S. Iola Dixon, 136 N. Grant Ave., Kittanning, Penna.

**Sylvatus, Virginia (Bethel Mission);** John Schock, pastor, Ruth Schock; Telephone, Sylvatus 482

**\*Three Springs, Pennsylvania (Center Grove Chapel);** Robert Walker, pastor

**Tillsonburg (Houghton Mission), Ontario Canada;** Telephone—Glenmeyer 22-14; Marjorie Pollard

**Frogmore;** Alonza Vannatter, pastor and superintendent, Tillsonburg, Ont.

**Houghton Center;** Basil Long, pastor—Residence: Langton, Ontario, Canada

**\*Uniontown, Ohio;** Walter Lehman, pastor, 2396 E. Turkey Foot Lake R., Route 12, Akron, Ohio, Telephone—Akron, Oxford 9-3028

**\*Welland, Ontario, Canada;** Glenn Ressler, pastor, Residence: 36 Elizabeth St., Welland Ontario, Canada

**\*Mission Pastorates**

ant made in good faith; that they will do their part toward finishing the church building. We all, including the many PAX men who spent many hours working on the church, would like to see the church building finished as evidence that our churches once having put their hand to the plow did not look back.

(Gifts of money to raise this needed \$1,500 should be contributed as soon as possible. Contributions for this project should be clearly designated for the Backnang church and sent to your conference headquarters or Mennonite Central Committee, Akron, Penn.)

## Items from the News

### Minnesota Novelist Threatens Bible Test Case

A Test case of the Old Testament has been threatened by Frederick F. Manfred, Minnesota author, if the State legislature passes the "censorship bill" now before it.

The bill to be challenged by the novelist was intended, primarily, to control the sale of horror comic books, obscene and smutty reading matter, but under the measure any shopkeeper can be found guilty of a misdemeanor if he sells obscene or violent literature to minors under 18 years of age.

Opponents contend the bill will make it possible for special pressure groups to intimidate book sellers to the extent that they will remove all controversial matter from their shelves.

Mr. Manfred, author of *Lord Grizzly* and other novels, elaborating on his threatened action said: "I shall make it a point to visit a religious bookstore in the state. If I find a Bible with the Old Testament in it on sale in the book store, I shall ask my daughter, who is a minor, to buy that Bible. 'Then I shall cause a complaint to be drawn up against the bookseller on the grounds that the Bible with the Old Testament contains violent literature—which is forbidden in the bill.'"

### Mr. Manfred's statement:

"Of course I'm not against the Bible, neither the Old Testament nor the New Testament. Any man who is willing to read the whole Bible straight through for the eighth time (not counting the many references to spot sections in between) certainly can't be considered antagonistic to it on any grounds.

"No, my point was made somewhat in sarcasm. The censorship bills (SF 486, Hf. 825) which were before the legislature were so loosely written and included so much territory that they actually could be interpreted as being against the Bible. So blame not me, but our would-be lawmakers.

"I'm one of those who feel that we should be careful about the laws we make. We should be most wary lest the sword we sharpen does not cut off our own necks.

"I also feel that once such a law is on the books, it should be tested immediately.

"Curiously enough, I do not like the horror comic books, either. My daughter has to ask us for permission to read them. But you see, we legislate against them in our home, and at the same time allow our neighbor freedom of the press.

"I might also add that during the years when I roamed the country looking for a place to settle, 1934-37, I carried three books with me in my suitcase. They were *Shakespeare Complete*, *Whitman's Leaves of Grass*, and *The Bible*. I still have the three volumes, much worn, much annotated, much underlined."

—Fred F. Manfred  
Minneapolis

### Indo-China Personnel Request Prayer for Continued Safety

MCC personnel in Indo-China are grateful to God for the protection experienced up to this point in the rebellion and violence, but request prayer for their continued safety. Delbert Wiens of Reedley, Calif., who has his headquarters in Saigon, reported he was looking into the possibility of providing assistance to persons in distress as a result of the recent violence. MCC workers in Dalat, while not experiencing danger similar to that in Saigon, write that the situation has been becoming more tense there. Dalat is a city between 150 and 200 miles northeast of Saigon from where relief distributions have been carried out.

### NRB Told That Radio Time Can Still Be Purchased

Evangelicals attending the National Religious Broadcasters conference in Chicago were told by President Harold E. Fellows of the National Association of Radio and Television Broadcasters that they must "respect the broadcaster's unwillingness to become the whipping boy in any inter-faith disagreements," and were advised to plead their cases individually on a station-to-station or a network-to-network basis. Broadcasters, Fellows said, must serve the needs of the people whom their signals reach.

Referring to objections voiced by the National Association of Evangelicals to language in the NARTB television code "which suggests that time for religious broadcasts should be made available without charge," Fellows said that in establishing this, "as a tenet for broadcast behavior, it was not the intention of those who drafted the code, nor is it the intention of those who administer it, to thwart the activity of any sincere person who is interested in spreading the word of faith . . ."

Canons adopted by any organization must be flexible enough to meet the changing needs, the NARTB president said. This has been confirmed by the broadcasters' association, he explained. The television Code Review Board adopted a resolution, he said, which states "the language in the television code is not intended to express or imply a prohibition against the sale of time for religious broadcasts, if in the judgment of the station management, such sale will contribute to the advancement of religious teachings in their community."

Despite this assertion, many evangelicals are finding it difficult, even impossible, to purchase acceptable radio or television time.

### DVBS To Use New 'Tell-A-Mission' Technique

Daily Vacation Bible School pupils attending schools sponsored by the Baptist General Conference of America will learn about missionary work in the Pacific with a newly-designed visual aid.

The unique method, dubbed 'Tell-A-Mission' by its developers, uses large movable still pictures of Philippine Islands missionary work through the open "screen" of real-looking cardboard television sets.

The new teaching aid was produced cooperatively by the Conference's Bible School and Mission departments.

### Canadian YFC Gets Nation-Wide Organization

The program of Youth for Christ in Canada has developed into a nation-wide effort, superseding the Eastern Canada and Western Canada setup which had operated previously. Evon Hedley of Brantford, Ontario, has been appointed national director and seven provincial directors *pro tem* have been named.

Two years in formation, the new organizational setup will become effective in July. Hedley will head the nation-wide program in addition to carrying on the work in Ontario. He will remain as a member of the Youth for Christ International board of directors, and the provincial directors to be confirmed at the early fall Canadian conference will become members of the YFCI executive council.

## Spirit-Power Baptism

(Continued from page nine)

is come or (clothed) upon you and ye shall be witnesses," Acts 1:8; Luke 24:49. Herein is incorporated both saving power and sanctifying power. In Acts 8:17; 19:6 when they laid on hands, the Christian believers received the Holy Ghost. Here rests power to do work for God. Here is power to build up a congregation to carry on missions. Here is power to accept gifts and graces from the Holy Spirit to supply the necessities of the church according to the will and wisdom of the Spirit Himself I Corinthians 12:1-3, 31; 14:1; Ephesians 5:9; 4:30; Romans 8:9, 13, 14; 14:17; 15:13. The Holy Spirit power is for use, not for display.

The Holy Spirit power brings versatility in terms of diverse and manifold spiritual gifts, such as: words of wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, divers kinds of tongues, leadership, Apostles, and teachers. All of these with accompanying spiritual life attributes like: goodness, righteousness, truth, kindness to others, forgiveness, peace, joy, and hope. Yes, asset upon asset belongs to the person who wholly yields to the Spirit-power of God. It empowers the believer to do exploits for God. It will make him the kind of lay person who will be used of God daily in leading some soul to Christ as Saviour and/or as Sanctifier. This is the empowered passion of every Spirit-baptized believer.

Upland, California